



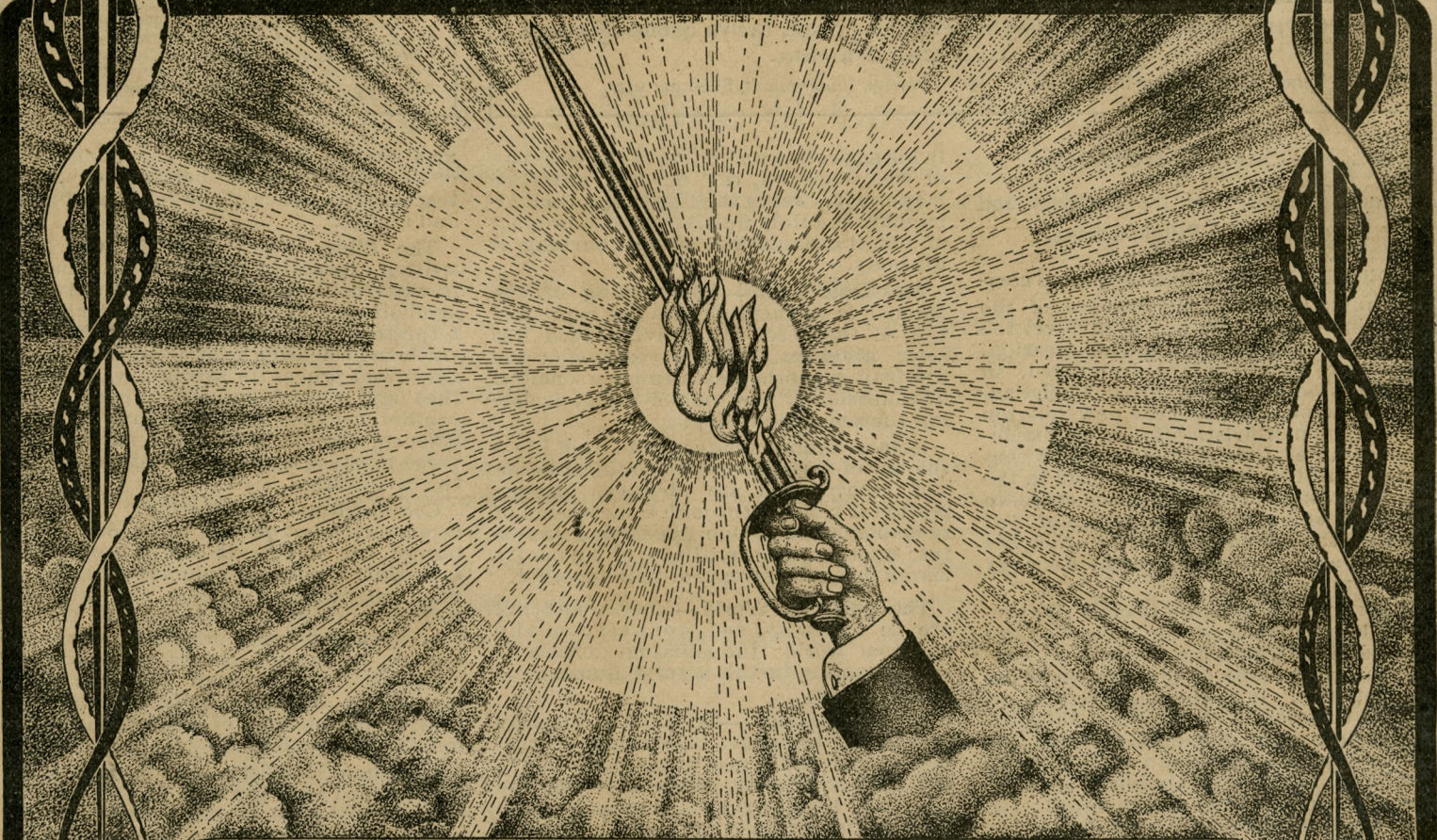
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XIX.

ESTERO, FLA., JULY 18, 1905.

NUMBER 6.



CONTENTS

THE GREAT CURSE OF COMPETISM, **KORESH**
STUDIES AND REVIEWS.—The Pope's Encyclical.—Pius X. Reverses the Policy of
Predecessors.—The Ethical Value of the Cactus, **LUCIE PAGE BORDEN**
Horoscope of the Russian Emperor, **RABON ADONOSEPERI**
The Resubjugation of Woman, **BERTHALDINE, MATRONA**
EDITORIAL PAGES.—Modern Science and the Origin of Life.—Rockefeller's Tainted
Philanthropy.—"The Cheapness of Human Life."—The Rich in College.—Astronom-
ical Speculations, **THE EDITOR**
COURT OF INQUIRY.—The Obliquity of the Ecliptic.—The Drainage of the Ever-
glades.—A Vision of Today.—News.—Books and Periodicals, **THE EDITOR**

ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

Established by Koresh in 1889. Published under the auspices of the Koreshan Unity, Victoria Gratia, Pre-Eminent.

PROF. U. G. MORROW, Editor.

Make Money Orders payable at Estero, Fla., to The Guiding Star Publishing House, and address letters containing same to the same office.

The First Department of THE FLAMING SWORD is conducted by KORESH, not by the Editor; and all communications concerning this department should be addressed, KORESH, FLAMING SWORD, Estero, Fla.

Everything pertaining to the Editorial Department—questions, discussions, and criticisms, and all articles or communications for publication in any of the several Departments, except the first, should be sent to EDITOR, THE FLAMING SWORD, Estero, Fla.

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Published Every Tuesday by The Guiding Star Publishing House, Evelyn Bubbett, Manager, Estero, Lee Co., Florida.

Terms, \$1.00 per Year in Advance. Foreign Subscriptions, \$1.50 per year.

THE KORESHAN UNIVERSOLOGY.

A General Summary of the Doctrines and Principles of the Religio-Science.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

Cosmogony.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

Alchemy.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

Theology.—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

Messianic Law.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

Reincarnation is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

The Spiritual World.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

Human Destiny.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

Immortality in the Flesh.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitistic. Celibacy obtains in the central nucleus, never in the world at large.

Psychology.—Koreshanity points to the basis of all psychic phenomena—the hu-

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man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

The Bible.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

Communism.—Koreshanity advocates, communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

Koreshan Socialism.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

Church and State.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

Vol. xix. No. 6.

ESTERO. FLA., JULY 18, 1905. A. K. 65.

Whole No. 615

The Great Curse of Competism.

The World is Under the Dominance of False Commercial Wisdom; the Terrible Scourge of God Upon Modern Christendom; the Establishment of Communism.

KORESH.

THE STRIKE IN CHICAGO is one of the indications of the spirit of peace upon which the peace lovers of modern times predicate their hopes of the settlement of all the difficulties which are agitating the nations. The conflict between "capital" and "labor" is waged upon the merits of the competitive system of commercialism and industry. The Christian world will remember the basis of its own status in the field of competism, and the influences which conspire to cause the world's subjection to the conditions which determine the evils now so widely prevailing. The foundation of the present spirit of commercialism is the curse which, it is declared, God pronounced upon the serpent, the woman, and the man, of the Lord God's creation. It is not our purpose in this article to more than touch upon the one phase of the curse,—that which involves the principle of the relation between what should constitute two parts of an integralism, but which at the present time constitutes an element of disintegration.

The curse upon the serpent and that upon the man comprise the two elements of discord that will continue until the climax of the curse is reached in the destruction of the power of the serpent. The serpent, in the divine aspect of commerce, signifies commercial wisdom. In the opposite sense, the serpent signifies the falsification of the principles of commerce in the operation and application of false commercial principles. Commerce is the interchange of forces and substances which contribute to the means and ends of life. Commerce in sex is for the purpose of exchanging life forces, to the end that propagation shall contribute to the improvement

and multiplication of the race. Commerce in the field of religious activity is the interchange of the essences which may be denominated love and wisdom, or, on the natural plane of existence, good and truth, for the ultimate purpose of producing the fruits of immortality. In the commerce of the Lord with his church he impregnated the church with the Holy Spirit, the seed of God, wherein the processes of regeneration (re-production) will insure the creation of the Sons of God. Commerce in the secular sphere is for the purpose of insuring the collection and distribution of the industrial products of the world.

There is a wisdom which will insure on all of the planes of commerce herein enunciated, the greatest possible economy, and, in secular commerce, the production and distribution of the necessities, comforts, and luxuries of life. Such wisdom is the divine serpent, the head of which was the Lord Jesus, the Christ and Son of God. In the contemplation of the character of the Lord as the head of the serpent, we find ourself in this, as in other things of religion, at variance with the orthodox interpretation of the Scriptural passage: "The woman's seed shall bruise the serpent's head." It is generally supposed that the Lord was the woman's seed, and that this seed should bruise the head of the serpent,—which is supposed to be the power of death. The fact is, the Lord was the Father's seed, *not* the seed of the woman. It was the Father who begat the Lord and determined his origin. The seed of the woman was the seed of the woman's fall, and this seed bruised the head, who was the Son of God. The Lord was the

head and seat of wisdom; he was, therefore, the head of the serpent, and "He was bruised for our iniquities; * * and with his stripes are we healed." It is plainly seen that he, being bruised, according to the declaration, was the head of the serpent which was bruised by the seed of the woman.

The Lord's intercourse with his Disciples was the result of his wisdom of commerce, the commercial act, in the supreme sense, being the impregnation of the church with the seed of God, through which the Sons of God will mature when regeneration is complete in the production of the Sons of God. The commercial wisdom, predicated upon a false interpretation of the injunction to "increase and multiply," leads into the sensualities which threaten the race with destruction; and were it not for the fact of the existence of a counterbalancing law, and the power to apply the law to the conservation of the forces of human perpetuity, the existing humanity would be annihilated.

The injunction given to the man to increase and multiply was *before*, not *after* the fall. The first man produced through the false commercial spirit, was the murderer. Before the man and woman were driven from the Garden, they were commanded to "increase and multiply and replenish the earth." After the fall, and after they were driven from the Garden, they assumed the responsibility of multiplying through sensualism, in which all men were born in sin and shapen in iniquity. The Lord, who was made in the express image of God, obeyed the command to "increase and multiply and replenish the earth;" and as a consequence of his obedience, he lived the celibate life, so far as his natural life was concerned, and taught his Disciples to apply the same principles. In consequence of his obedience to the injunction to "increase and multiply," he will bring forth the Sons of God, thus replenishing the earth with the Immortals. The Lord Jesus was the first Adam; he was the first-born of every creature, and it therefore follows that he was the first man, and consequently, Adam. Because he did not enter into sensualism, in his Arch-natural life, he was enabled to impregnate the church with the germs of the Godhead, and thus made himself the Father of the Sons of God, who are the Sons of the Son of man.

The commercialism of modern times is directed by the false serpent, on all of the planes of the commercial act. Secular commercialism is under the direction of the false serpent, and therefore is in the line of its own destruction. Genuine commercialism, in the field of commerce and industry, would combine the interests of all concerned, and in such combination there would be no differences between the industrious of either sphere in the commercial world. The proper application of the industrial system would provide for the greatest production with the least possible expenditure

of physical, mental, and mechanical energy. The correct adjustment of the labor interests of the world would provide for the employment of men, women, and children, in all fields of usefulness. Children would be so placed, with relation to their industry, as to insure their education in the fields of usefulness in which their activities should continue for the best utilization and adaptation of their energies. Child-labor must not now be allowed, because it interferes with the labor of the men who belong to the labor-unions, whose interests must be subserved at all hazards, even though it starves the non-union laborer and his family to death.

There can be no regulation of the commercial and industrial world, and the interests of so called capital and labor, except upon the principles of eternal justice, which are those of equilibrium. The competitive system is false, and its principles were condemned by the Lord. If the Lord was right, modern commercialism is wrong. If there were no other argument in support of the assertion, the one argument, that to sustain the modern commercial enterprises of the world it is necessary to maintain armies and navies, and to increase their power in proportion to the commercial growth and prosperity of the nations of the world, is enough. The entire commercial and industrial interests of the world should be one. This cannot be accomplished except upon the basis of communism, which the Lord instituted, and from which the Christian world departed in its adulteration with paganism, and its adoption of paganistic principles.

Commercialism upon the basis of the competitive system of activity was the proximate cause of the present war between Japan and Russia; and when it is ended and the enterprising Japanese nation begins to successfully compete with Western civilization for the commercial advantages of the "open door," restrictions will begin to be placed upon international commerce, with every kind of competitive scheme to maintain the balance of commercial power. When the life of that greatest of personalities, which was planted in the church by the operation of the Holy Spirit, has matured its fruition, and the Sons of God appear as the product of the commercial activity of the Lord, the center of the true commercial spirit, then will there be a restoration of the communism which involved the very life of the Lord God, who taught his Disciples to enter into the relations of the communistic socialism which constituted the basis of the cohesion of the primitive church, and which will constitute the foundation of the kingdom of God when it is established in the world.

The foundation of the Christian church was love to the neighbor. "Thou shalt love thy neighbor as thyself." The principles involved in this commandment of the Lord, cannot be applied within the competitive con-

duct of the world's enterprises. The competitive system is of the devil, born in hell, and fostered and protected by the emissaries of his satanic majesty. The opposing system—that of communism, was instituted by the Lord, and he established his church that the communistic spirit might prevail, and that the seed be sown which at the end of the age should develop into the fruits of communism. The coming of the Lord, raised up from among men, according to the declaration, "Then shall the children of Israel return and seek the Lord their God, and David their king, whom I shall raise up among them," will be the inauguration of that fellowship, without which it is impossible to apply the principles of love to the neighbor. How can a man love his neighbor as himself and maintain, in his intercourse with him, the spirit of which actuates the competitive impulses of the world? If a man loves his neighbor as himself, he will share equally with him everything in his possession; and this is impossible upon the basis of the competitive, speculative greed of the enterprising methods of modern times.

Every department of activity which the world calls business, is reeking with the pestilence of corruption; and this rottenness is not due to the fact that there are a few bad men, but to the fact that the system is a rotten one, and is fostered by an equally rotten church. It is a great system of adultery, which has corrupted every phase and sphere of modern society. It is the frenzied love of money, which is the root of all evil gone to the limit of corruption. The competitive system is manufacturing and turning out the thousands who go to any extreme to accomplish the one great end of the money love. God save the world through the shortening of the time for the fulfilment of the great climax!

The hope of the world is alone in the Messianic presence, and in the manifestation of the Sons of God. Let the world take courage in the hope that the "scourge of God" has begun its work of chastisement; for when the time is full for the kingdoms of the Christian world to receive their punishment for their adultery, the scourge will come from that portion of the world which Christianity denominates heathendom and paganism. It is declared that there is no remission of sins without the shedding of blood; and there can be no doubt that the Christian world has an abundance of sins to answer for. It is a mass of seething corruption. It has taken from the world the keys of knowledge; it will not receive them itself, nor allow any other to receive them. It has adulterated the world with its corruptions, and for its crimes it has no compunctions. God will judge the Christian world, and the time is at hand for the destruction of the old heavens and the old earth, which means the church and state of adulterous Christianity.

New Century Studies and Reviews

Lucie Page Borden

THE POPE'S ENCYCLICAL.

Pius X. Reverses the Policy of His Predecessors and Grants Electoral Privileges to His Subjects in Italy.

THE NEWS FROM ROME has surprised the world. It shows that the representatives of modern Catholicism are suddenly flung back into the political arena. The withdrawal of the Pope's fiat which has prevented the adherents of the Romish Church from taking part in elections, has changed the whole face of the situation. He has been forced to undo the work of his predecessors on account of the pressure put upon the church by the socialists. In order to resist their encroachments Pius X. has authorized the voters of Italy to avail themselves of their privileges. They constitute about one-half of the electoral force in Italy.

The socialists in France are determined to force the Pope's hand, and they have done so in a manner they did not expect. He has reversed the policy of two popes and is now in a position to command the attention of the world, for his encyclical breathes a spirit of determination to rout the forces arrayed against the Catholic religion.

The restitution of the franchise to the voters of the church marks a new epoch in Italian history. What will it mean to the world? The separation of church and state in Italy is to be followed by the same thing in France, providing the ministry is able to accomplish its purposes. The encyclical means that the temporal power of the church went back to itself, in a sense, at the accession of Pius X. because, if the electors are able to control parliament, they wield a power in the state as well as in the ecclesiastical world. During the past thirty years the church has been in the hands of popes who have refused to allow it to be seen in the national councils. For thirty years, during which the Koreschan System has been developing its resources, the partisans of Roman Catholicism have seen their Eminent Father a prisoner in the Vatican himself, and his adherents stifling their aspirations at his behest.

The relation between the two bodies of Catholics in Italy has become one of conscious superiority on the one side, and aggressive democracy on the other. The socialistic proclivities of many of the church members have become a serious menace. The result of the new movement remains to be seen, but it does restore into the hands of the followers of the Jesuit fathers a remnant of power.

The same spirit which controls human destiny and is able to accomplish its purposes in ways that seem most unusual, has decreed that the present Pope should put a restraining force upon the movement known as socialism. The two forces *aux prises* with one another, mean nothing short of a struggle as fierce as possible.

The Rouvier cabinet in France is the implacable enemy of Catholicism, and is largely socialistic. The same restraining power has been shown in human destiny over and over again, whensoever some force inimical to progress has threatened to gain ground too rapidly and absorb the energies of the race. Socialism is not the coming power, and its rise in Europe does not mark the relief necessary in view of the increasing difficulty of living.

The difference between socialism and Koreshanity lies in the fact that the latter combines, while the former separates. Destroy religion, and the most potent bond of unity is broken. Socialism would divorce what God has put together, for the true state or the ideal government must combine itself inseparably with the exact and overwhelming proofs of a true religion.

The Pope's encyclical does not reinstate Catholicism in its old place of power. It puts it into the political arena to grapple with a foe strong enough in its insidious advances to destroy it, were it not for the fact that Catholicism has lost the balance of power, but is still able to make a determined struggle.

The Ethical Value of the Cactus.

THE CACTUS has recently become exceedingly prominent, owing to Mr. Burbank. He is able to make it half as nutritious as one of the best kinds of provender and acceptable to the domestic animals, at very slight expense. Grant Allen says that the cactuses are all true American citizens by birth and training, not one being truly indigenous to the old world.

These little American citizens have an individuality of their own that is very pleasing. They may not prove a pleasant carpet for the feet unless divested of their spines, but many of the varieties are curious and interesting studies.

The "old man" cactus has the appearance of a bushy white head, and the observer expects to find a wizened face peering at him from the other side of this shock of hair. The plant is not over two feet high in some instances. The "Turk's head" cactus is also a peculiar expression of the vegetable kingdom. The branches are surmounted with reddish hairs, which put on the semblance of a fez. Another cactus, found in Arizona, looks like an obelisk on a small scale. It has a conical top and stands several feet high.

Nature has her freaks, but they are all subservient to higher law. If Mr. Burbank can utilize her productions for the benefit of man by scientific knowledge, it shows that he can conquer Nature only by understanding the laws of construction and reproduction. He follows her methods to produce new effects. The benefits of amalgamating vegetable species is a symbol of the truth that in the superior kingdom, the amalgamation of races leads to the best results—a fact sometimes disputed by superficial thinkers.

There are other American citizens of a pronounced type and foreign aspect. Their utility is sometimes questioned, but in the economy of life, they may become amalgamated with other stock so as to be of the highest use.

Department of Astro-Biology

Rabon Adonoseperi

HOROSCOPE OF THE RUSSIAN EMPEROR.

Astrological Indications of the Decline of the Ill-starred Empire;
Striking Parallel Between Louis XVI. and Nicholas II.

OF ALL THE leading stars that on the great world-stage of today act out the parts assigned them by the Arch-Impresario, in whose realistic drama of life and death the combined forces of humanity have engaged themselves, no figure commands such wrapt attention as does that of the Emperor of Russia, upon whose dictum alone hangs the fate not only of two nations, but in a large degree of the world in general.

For some eighteen months past, this personality has in a certain sense been the pivotal axis on which the wheel of the world's destiny has turned; the point of impulse that has set in motion energies that have stirred all nations; and in a like degree, a target for the reception of the reflex of their energies. Yet strange as it may appear, the character of no personality of note has been the subject of such wide diversity of opinion. We have been informed by those who have had the advantage of a personal acquaintance, that he is a man of much force of character, and in every sense the strongest monarch in Europe. As viewed by others he is a weakling, a creature of circumstances, and mere plastic clay in the hands of his executives. And again, he is possessed of all the cardinal virtues and domestic excellencies, but lacks the strength of character and comprehensiveness of mind necessary to enable him to grapple with the national and domestic problems that beg solution.

Truth to tell, none of the general qualities assigned him altogether fit one who is in reality a man of no strongly marked type, great neither in his virtues nor notorious by reason of his vices—yet assigned by fate to play the *role* of Augustulus to a prematurely decrepit Rome, for the fate of the country he rules is, during his life time, involved in the character of its monarch; and in the instability and decline exhibited in the nativity of this ill-starred sovereign we are granted a glimpse of the germs of decay that are sapping at the vitals of his empire. The accompanying chart sets forth the approximate planetary positions at birth, although lack of the necessary data precludes the determination of the exact degree on the horoscope.

Now to study Russia, or its monarch, is to subject to a critical examination those forces that are specifically related to Saturn, the sower of truth and fallacy; and as we are justified in judging of the quality of the seed by the fruit it produces, the nativity of the emperor should definitely determine under which of these two categories we are to place this nation. Aquarius, the constellation specifically related to Russia, denotes the quality of spirit that is to animate the new nation

whose birth we await with such anxious expectation; the commonwealth that is to be the full expression of divine wisdom and justice, and in which the commercial activities will flow unrestricted by avarice and unjust appropriation of the means of production; that kingdom, the mainspring of whose activities will be the kingship and prophethood united in the single personality of the God-man.

In the Russian Czar we have an example of the manifestation of this principle in an inverted degree; of the central male form uniting these qualities and performing the dual function as opposed to the Virgin Motherhood of wisdom and commercial power, the central jewel in the Imperial crown of divine governance.

The Virgin, sixth constellation of the Zodiac, rises, and Mercury her lord, symbol of the commercial principle, culminates, dignified in the double-bodied Gemini, and in sextile to the Moon and Jupiter in Aries. Virgo,

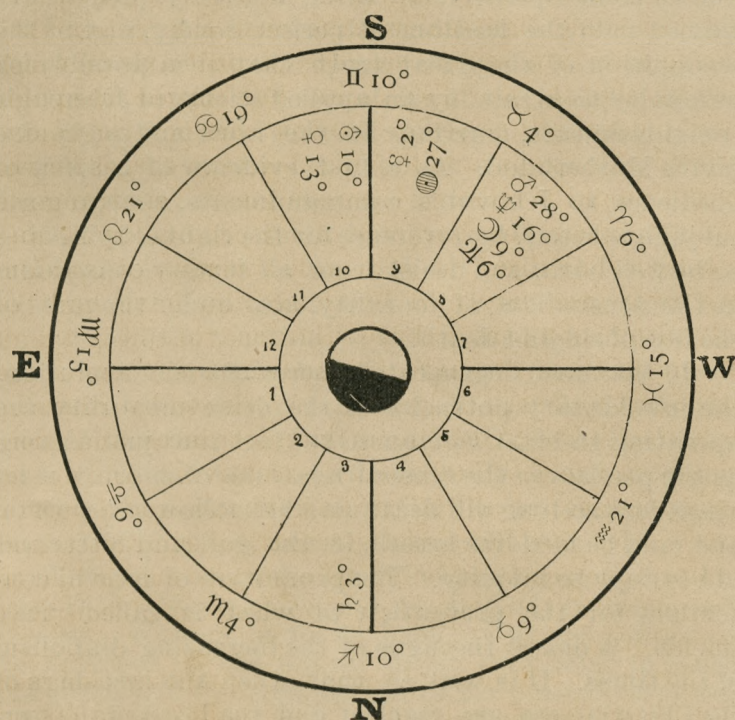
for the cherished cobwebs of antiquity closely veil the mental casements, and the light of reason fails to dissipate the gloom of a darkened and morose mentality. (♂♂♂.) He is too vacillating to pursue a steadfast policy, too headstrong to accept the submonitions of wise councilors, and too nervously timid to act continuously on his own initiative. Here we find no spark of the divine fires of wisdom that should crown the vicegerent of Deity, no trace of the quiet assurance and bold self-reliance that should characterize his first political agent.

Nicholas II. stands before the world today the living embodiment of a lie, a colossal monument to the appalling ignorance of a nation; and as an instrument in the hand of fate, both the cause of his own undoing and, as the creature of his forebears, the origin of his country's downfall. The anomaly in the situation of this ill-fated country lies in the fact that Russia is not the expiring relict of an ancient civilization. Founded in the ninth century, for seven hundred years no spirit of progress marked her course, and but two centuries have elapsed since she began to emerge from the crude condition of primitive savagery.

Impulsed by an ideal and a great ambition, the legacy bequeathed by her greatest progeny, she has leaped into prominence among the nations, and today stands, in point of continuous landed possessions, the greatest empire in earth. In war she now confronts a nation which, measured by timic endurance, must rank as a world-patriarch; and wilting under her blows, Russia calls a halt. The cause of the sudden decadence of the former and the rapid rise of the latter into prominence, must be traced to the quality of spirit that animates each unit. The ambition of Peter the Great was to enthrone Russia as mistress of the Orient—a plan that has been so sedulously followed and so successfully carried out by his successors, that the dawn of the present century found his great project within an ace of realization. His name stamps him as an inverted type of the Water-bearer, and his plan of campaign having an eastward trend, the goal of his ambitions was the Orient.

In an inverse degree, Japan is a type of the new nation whose march is westward, and whose source of impulse is the progressive spirit of the Occident. Russia as Aquarius, and by reason of her huge bulk of massed humanity, may represent the power of modern materialistic science, menacing by the might of its objective forces, but spiritually weak in the fallacious tendency of its doctrines. In Japan we find comparative numerical weakness but resistless spiritual strength; and in the title of her ruler, the Mikado, "exalted gate," we see revealed a type of the great conqueror and the source of all spiritual power.

As the domestic revolution in Russia is the effect of the rebound of her forces hurled on the unyielding ramparts of old Nippon, so may we forecast that when the hour arrives for the sharp contact of the true with the false science, the latter recoiling before the onslaught of



Horoscope of the Emperor of Russia.

May 18, 1868.

related to the intestines, is the sign of discrimination; and spiritually it performs for the mind what physically the bowels accomplish for the body. Therefore the positions held by Mercury, the Moon, and Jupiter, would mark our subject out as one admirably endowed by Nature with the qualities necessary to enable him to wisely guide the policies of a great nation, were it not for the presence of Saturn in the nadir, whose opposing beams cast their astringent and contracting energies on the occupants of the M. C.

The emperor, judged by present day standards, is unquestionably an upright and well intentioned man, generous in disposition, sympathetic, and even self-sacrificing; but he suffers from a chronic mental constipation, which renders ineffective his highest endeavors, and defeats his best laid projects. The mind is too narrowed by tradition to embrace the requirements in gubernation that a new century has created;

the former, will finally deplete her wasting energies in a fierce internecine warfare of fallacy with fallacy.

Any purview of the Eastern question, as persented by the stirring events that are now transpiring, would be incomplete that did not trace some parallel in the history of the past, on which might be predicated a forecast of the future. To this end let it be noted that the events that have led to the present Russian disaster and to the humiliating position of Nicholas II., derived their inception from occurrences which transpired when Uranus stood at the gate of Capricorn, the co-constellation related to Asiatic Russia.

If we cast the mind's eye back to the year 1789, we find this planet on the cusp of Leo, the ruling constellation of France. In July of that year the Bastille fell, an event which paralyzed the entire French nation and incepted a revolution which, undermining all existing institutions, laid the foundation for a new *regime*. Nature called no halt in the rapid march of events which characterized this period and heralded the advent of France's greatest son; and the fall of 1795, which closed the seven years tenancy of Uranus in Leo, witnessed the rise of Napoleon, who, child of the septennial revolution, slew the wolf that nurturing his infancy, imbued him with the potencies that later brought him fame and fortune.

There is a singular similitude between the character and the fate of the unfortunate Louis XVI., and that of the ill-starred monarch of Russia. Both men, by reason of the purity of their motives and the integrity of their characters, stand out in relief against a background of gross immorality and social depravity; both reap a whirlwind that was sown by their predecessors; both are so tied by tradition as to lack the boldness, originality, and creative power that would enable them to adapt the forces they control to the growing needs of the time. The former, victim to the fury of the mob that he sought to serve, died martyr to the inefficiency of mortal kings and to the incapacity of the people to rule; the sands of the latter are well-nigh exhausted, for the indications are that a scant two years separate the living monarch from a death that promises to be both as tragic and of as public a nature as that which characterized the end of Louis XVI.

With Louis XVI. perished a dynasty, and a despot rose from its ashes whose deeds marked an epoch in the world's history, yet whose house in turn yielded to the scythe of time, when Uranus completing his eighty-four year cycle returned in 1872 to the cusp of Leo, and the spirit which had impulsed the first Napoleon, winged its way for all time to the Western continent. The fall of the Romanoffs after nigh three hundred years of misrule, may well accompany the decease of the present representative of the house; and ere Uranus incepts his transit of the Water-bearer, Slavonic revolution may have borne as the child of its labors, another iron spoke in the wheel of destiny.

The kingdom of God established in the earth will fulfil the hope of consummate aspiration.—KORESH.

General Contributions

THE RESUBJUGATION OF WOMAN.

The Liberation of Woman From the Power of Lust, and Her Subjection to the Laws of Life, and Consequent Exaltation.

BERTHA LDINE, MATRONA.

WE NOTICED a statement in a recent article, to the effect that there exists a growing apprehension in the minds of many so called progressive women, that forces are actively at work to accomplish what they term the resubjugation of woman. For their relief we would declare that in the most progressive sphere of human involution, a force of divine mental lumen is known to be operative to bring all truly progressive women into the freedom of perfect equity, and to the recognition of the great truth that it is possible for humanity to attain, by an applied science of Jehovah's commandments, marriage in the Lord and a genuine divine Motherhood. As a first evidence of a spirit of obedience to Jehovah's commandments, woman must subjugate herself by reverence for the rights of offspring to be well born, and desist from all further consortism in the sensualism of morality, now under the curse of the law of sin and death.

In the most degenerate spheres of social evolution, the involuntary potencies of the deific mentality are operating to blind woman to the fact that just as long as she persists in the sensual relations of mortal marriage, just so long will death and hell follow in her wake, and man be held like herself, in the gall and bitterness of bondage to iniquity. The promotion of mortal consortism for the prevention of what is called "race suicide," is one of the signs of the increasing diabolism of the times. It is written that when the last days of the Christian era are reached and the Lord of the harvest is due to appear as the "Sign of the Son of man in heaven," the matrimonial market will be intensely and noticeably active. The devil will then know that he has but a short time to work, and "the lusts of the flesh and the pride of life" will burn luridly. The divorce court records, the asylums for the imbecile, inebriate, and the insane, and for reforms on all lines, to say nothing of multiplying armies and munitions of war, furnish indisputable evidence that the matrimonial market, sanctified by the priestcraft of Christendom, is not of nor in the Lord.

Those ripe to attain marriage in the Lord (those who desist from marrying and giving in marriage their corruptible mortal bodies animated by the lusts of the flesh) even though they be called husbands and wives, will be as though they were not. Such will become as eunuchs for the kingdom of heaven's sake. They will be as angels, who neither marry nor are given in marriage. The so called sacrament of mortal marriage, which Koreshanity denominates the rite of consortism to distinguish it from genuine marriage in the Lord,

requires that woman shall subject herself to her own husband and please him. On the plane of mortal marriage, this requirement is in accord with or reflects the higher law of divine marriage. The Scriptural requirement of the consorting man is that he shall love his wife as Christ loved his church—as his own body; and that he shall endow her with his worldly goods, and be able to present her to the Lord undefiled by the baseness of his own animalism. Mortal consortism in accord with these Scriptural counsels, affords a type of genuine or divine marriage. Genuine marriage makes of twain united by the biunity of God, one new man in spirit, soul, and body, that triunity of attributes required for the expression of the fulness of the Godhead bodily—the Christ and his indwelling Bride.

Consortism, as it is now in its degenerate state, is such a riot of the lusts of the flesh and the pride of life on the part of both the man and the woman, that if the Lord himself did not descend from heaven and call a halt on the sensual propagation by the resubjugation of woman to the dictates of his divine science of the laws of her divine origin and destiny, there could be no flesh saved to become the pabulum and clothing of the Immortals—the married in the Lord.

It is true that woman is to be resubjugated, rejuvenated, and restored to her rightful place at her Lord's right hand, by being scientifically convinced that her highest possible function, as well as his highest possible glory, is to be made known to men by her exercise of that most worshipful function of the Godhead—the divine Motherhood. Woman is to be resubjugated to her lawful Head, because without her he can do nothing creative or constructive, she being the lawful expression of the Almighty's inherent constructive principle.

Without woman the Gods themselves could not express themselves as men and be as Gods in image and likeness. Woman is to be brought by the science of the universe to the science of her own being in cause and effect, and to a realization of her present responsibility to act well her part as a prime factor in the reconstruction of the express image and likeness of the Almighty's divine Motherhood. She is to so highly esteem the sacredness of her own maternal functions that she will repudiate all motherhood not of the Lord, as revealed by the Lord Jesus the Christ. It is for woman to draw around herself the circle of His holy church, and to become holy or whole as he was whole. Woman may thus become a divine safeguard for the integrity of man. Woman has a right to demand of man the servant, that he shall be as the Lord, the overcomer. The overcomer never defiles his own body by causing it to produce the offspring of fleshly lusts.

Offspring have a right to be well born, scientifically produced under conditions that shall secure to them the happiness of genuine life and liberty. They should be begotten by self-respecting, mutually respectful *lovers* of God's humanity. They should be shapen after the pattern of the Gods, the manifest Christ Jesus, and nurtured by the admonition of his God and Savior, his anointed Messenger. The admonitions of the Lord are all scientific, and are to be written upon the hearts of men who truly seek him.

If women are as intuitively wise as they like to be thought, they will recognize and measure their own power with men by their ability to subjugate themselves

to the great Head of every man—the present Christ. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." Wise women will turn to the Lord in this the day of his power, for a renewal of their strength to become identified with his divine Motherhood, the Mother of all living. This requires their separation from the marriage bonds of mortality, absolute chastity, and a love for God's humanity, measuring as his own in length and breadth, and height and depth.

Koreshan Universology is the science of deific and diabolic father-motherhood in all its relations to offspring. It is by offspring that paternal and maternal life is perpetuated, and offspring afford the only habitation extant for "the spirit of man that goeth upward, and "the spirit of the beast that goeth downward." It is for woman to decide whether she shall in the future be enabled to exclaim, "I have gotten a man from the Lord," or be forced to confess to her children, "Ye are from beneath. * * Ye are of your father, the devil." Offspring born of the divine Motherhood insures to it the perpetuity of life in the flesh that shall express that equity of its divine parentage in love and wisdom, which leaves nothing to be desired and everything to be enjoyed.

Thousands of women today are tortured with ambitions for they know not what. Many think they are for the opportunities and rights of men in competition. Were they all obtained they would but send still greater leanness into their souls. Men are all scratching and scrambling to gobble up the gains of greed to consume them upon their lusts. Money power enables men to keep the handle end of the whip in easy grip, with which to lash the women into being keepers of home as the queens or slaves of households, in which they conceive men in sin and shape them in iniquity. To the eye of the Prophet, the so called "strike of the sex" means a fight to the finish, and will result in that extent of sex separation which must precede the finished or sexless state of humanity called immortality. This state is consummated by the marriage of sex potencies in polarization in the Lord our Righteousness, which gives birth to them as the offspring or Sons of God, the married in the Lord.

These Sons are self-perpetuated in obedience to the laws of their own being. Having finished their work as Immortals by an incorruptible dissolution of their bodies, they ascend as men to the throne of God, the intellectual principle of woman; while as men in the flesh they descend into the hells for the rejuvenation of races yet in the loins of mortal men, and to keep the way of the Tree of Life, which is also the Tree of Knowledge of good and evil. They descend as the animus of the laws of God written upon the hearts of men, accompanied by the spirit of obedience—that faith in God which works by love in obedience to God as revealed by the Messenger of his covenants with men for their attainment in due season, of immortality and the consciousness of eternal life.

Thousands of men and women are now ripening to turn in disgust from the marriage state in the ways of sin and death, and are to "acquaint themselves quickly" with their God and the laws of his divine estate of marriage. To the end that they may "acquaint themselves quickly with God," the Sign of the Son of man has appeared in heaven. A Prophet has been raised up among men who is also a Priest and a King, inasmuch as he is able to apply the laws of life for the life of men in the flesh of Christ. Hear ye him, all who would have life that is life indeed, as the offspring of God Almighty!



In The Editorial Perspective.

THE EDITOR.



THE ORIGIN OF LIFE is a subject of modern research and experiment. To produce life artificially is the hope of many a so called scientist. Matter is supposed to have originally aggregated and entered into such combination as to produce life spontaneously. The idea of creation by divine power is rejected by the materialist; to the modern mind the miracle of creation by a rational being is incredulous. But the miracle of dead and inert matter producing life spontaneously—why, that is a subject of belief by the foremost representatives of modern science. If men could produce life artificially they would conclude that Nature followed the same processes in the production of the very first order of life. Yet, if we could suppose that it were possible for a man through forms of experimentation, to produce life “artificially,” the process would not be analogous to what is thought to have occurred at the very beginning of things; for now the *man* would be the creator, the intellectual being that would think out a plan of procedure; whereas, according to the theory of evolution, there was no such thing as mind operative to produce the first form of life. If a scientist should seem to produce a semblance of vitality through the manipulation of chemical substances, let it be remembered that it is possible to transmit mental substance through the processes of desire and thought, and to impart to the materials under manipulation an element which may temporarily vitalize the material substances and produce motion. In such case, the modern theory of evolution would no more be proven than would the idea that Mars and the moon are inhabited through the “discovery” of cities on their surfaces. The planets and the moon are reflections from the earth beneath. “Artificially-produced life” would only reflect the activities of the mind of the experimenter. The “life” could not be propagated; even materializations through the function of mediums are mere transient forms. The world may look with wonder on the work of Professor Loeb and others; but instead of their getting nearer to the “origin of life,” they are departing from it. Even if they should produce life artificially, they would know no more of the real character of the processes than they do at present concerning the transformations that take place in so called chemical action. The position taken by Koreshanity is that no form possessing function was ever produced without a preceding and corresponding form possessing corresponding functions. There is but one way to produce life, and that is through the seed of life and its sowing or planting in the matrix of generation. The origin of life is the ultimate effect of universal activity. The origin of life is the Most High, the apex and climax of progress and experience and refinement of the substances of universal elaboration. Truth to tell, there never was a time when the universe did not exist; when forms of life did not inhabit the world. There never was such a beginning of life as that conceived by the evolutionists. But life has its origin, and the origin is a subject of manifestation in periodic times. The origin of a field of wheat is in the seed sown; the wheat could not have originated in the seed

had not there been a previous crop. The origin of all life is Messianic; the evolution of life is from a point or pole of involution. Neither life nor spirit can be utilized without polarization. The beginning of *all* things must be the highest and most powerful pole of activity. Life proceeds from its *polar point* through transmission and propagation. Koreshanity takes the only rational view of creation. The discovery of the laws and principles of universal form and function, and consequent revelation of the modes and processes of the evolution of all things, constitute the most majestic triumph of the human intellect. The Messiah rides in triumph over death in the impartation of life, while the materialist, seeking to discover the mystery of the forms of life with which he is acquainted, gropes in darkness, ignorantly handling the sediment and slime of stagnant pools.

There came the cry of “tainted money,” the voice of a storm of criticism of the methods of Standard Oil. Rockefeller endeavors to pour oil upon the troubled sea; he tries to purchase the good will of the people. He desires that his name stand before the world, not as money-grabber, but as money-giver. He has grabbed a lot of it, almost \$500,000,000; but he does not want the people to think of how he grabbed it. He wants praise for giving some of it away. How thankful the people ought to be, after having so much stolen from them, to receive a small portion of it back again—in the form of school endowments! Every dollar of the proposed donation of \$10,000,000 to American schools and colleges, is “hush money.” A good many colleges will be foolish enough to accept portions of the donation; it will fit out their libraries and laboratories; and the people are supposed to be willing to give the credit to such a good “feller” as Rockefeller, and honor his name as that of a philanthropist. Some people seem to really believe that he is a *Christian*, just because he belongs to the Baptist church. There may be an active campaign now in favor of Rockefeller, an endeavor to demonstrate the goodness of the world’s greatest thief. Standard Oil has already found it necessary to engage the talent of literary men and the help of civic societies, and to hire publications to promote the interests of him whom the newspapers term the “oil monarch.” What is the use of Rockefeller giving money to colleges? Is it supposed that the people are so poor that they cannot afford to endow and support their own colleges? The schools of America should be free from the curse of modern philanthropy, from the curse of “tainted money.” Where such money is received, there is little disposition on the part of college presidents to have anything said against the wealthy classes by the professors. The students are encouraged to honor the man who is supposed to furnish them golden opportunities along educational lines. The purchase of public favor may work fairly well for a few years yet; but the time is coming when the people will awake more and more to the fact of the existence of the curse of false capitalism and commercialism, and they will

turn from such men and spurn their dollars. In the meantime, thousands will learn from Koreshanity that the kind of education, the kind of "science," promoted by means of tainted money, in the interests of the competitive order of the world, cannot belong to the order of righteousness.

Judge Hammond, of Georgia, recently discussed "The Cheapness of Human Life" in the estimation of men addicted to the hip-pocket habit and lynching. Of course, men who shoot others down in cold blood, or in disobedience to law, forcibly take prisoners from jail and lynch them, cannot consider human life worth much; but the number of men killed in one year by those who carry concealed weapons and who lynch the accused, is insignificant compared with the number of lives annually sacrificed to modern industry and commerce. Tens of thousands are killed or horribly maimed every year by railroad trains alone; and many thousands of others are called upon to risk their lives, not merely that the public may be served, but that more money may be made for the corporations. The hip-pocket habit is bad; and lynching is despicable and cowardly; but far greater is the crime of grinding the millions to poverty, and the subjection of tens of thousands to danger and death. The carrying of concealed weapons is not, as Judge Hammond says, a most prolific source of crime; rather it is in the love of money, the mad rush for wealth. Thousands and millions are impelled by the spirit of greed. There is no love for the neighbor, no high value placed on human life—not even one's own if one wantonly subjects himself to the ravages of lust. Wholesale destruction of human life obtains, not merely in crime, in numerous accidents and casualties; not merely in the toil and hardships of the majority of the laboring classes—but in the tens and hundreds of millions of people who waste their vital energies through the gratification of the passions of degeneracy. We are living in an age of great waste of life; there is little value placed on that which is so wantonly destroyed. Its cheapness is apparent in the character and features of the fallen race, who ought to bear a more striking likeness to the divine humanity.

Time was when young men were honored in college who made the greatest and most marked intellectual progress; but mental attainment is no longer an item of the highest credit in modern educational institutions. There are sons of rich men who purchase their way. Many tricks are resorted to by the well-paid faculty to grade beyond all merit the sons of wealthy families. Because their parents have untold wealth, they presume to possess superiority over the poor students, no matter how far in reality the latter may outclass the former in all lines of mental activity. The rich sons stalk into the class-rooms as though the universe belonged to them, and that it were a favor to the university for them to attend. They are ill-mannered and often insolent; they are coarse-grained, materialistic, seeking a mere polish and not genuine refinement. An able editor has said that "It is one of the penalties of our rapidly increasing national wealth that the sons of rich men are crowding into the colleges, and they are there sowing seeds of luxury, which

are sure to grow a crop of national demoralization and shame." The remedy offered by the same writer is in the suggestion that "It may be necessary for colleges to return to the old-time academic habit, compelling all students to wear a gown and cap of the same pattern and quality, and to room in the college buildings on a common democratic basis, so as to get rid, as far as possible, of class distinction based on wealth." But then, the rich would have a college of their own, excluding poor students. The best way is to *abolish the rich*, abolish the system through which the rich become rich. There is coming a change—a radical one. There *must* be a change when things have reached their worst.

Prevailing astronomical speculations are concerning not only the character and form of the solar system and the relations and extent of the sidereal world, but also concerning the beginning and end of the supposititious solar systems which appear in the astronomer's eye. The people are asked to believe numerous and conflicting theories of world-building and world-destruction. Professor Darwin believes that "the alterations now occurring in the solar system" indicate that the moon may ultimately return to the earth whence she sprang ages ago; and that all the satellites of the planets will fall to their centers, and that ultimately all of the planets will return to the sun—not to a center of life and activity, but to a dead sun, on which the cold will be absolute and terrible. What is thought to be the end of that cold death that is assumed to be the lot of worlds? Another nebulous cloud will be formed, and out of that grim death, out of that coldness and inactivity, life, and heat, and activity are supposed to evolve in such a way as to repeat the history of the old. Just through chance, or just through the action of mere dead matter, without any force or energy or spirit operating upon it or in it, the new world or solar system is to begin. Life is then supposed to be generated artificially, as it were, by matter itself. Modern evolutionists spend much of their time in speculating as to how life begins under such circumstances. They may keep up such speculations for some time to come; but it will never avail them anything, for there are never any such conditions existing in the cosmos; and all such theories are utterly without value.

Conversation is the exchange of spoken words in the commerce of thought. The best conversationalists have well-stocked and well-kept stores of intellectual goods, and trained entities which attend to the selection and disposition of the best and choicest mental wares. Able minds are veritable department stores; and one is benefited at every exchange. But all minds are not the same in strength nor alike in character. In exchange with some minds, one is cheated, and disgusted at the low grade of ideas offered for exchange. Koreshanity is the great central store of all that is purest and best and the most choice in the universe of mentality and life.

The true artist does more than picture the forms of Nature; he interprets them, and embodies in his colors the poetry of his inspiration.

The Open Court of Inquiry.

THE EDITOR.

The Obliquity of the Ecliptic.

"In the Copernican system we have 'the inclination of the earth's axis.' In the Koreshan System, would it not be the tilt or inclination of the axis of the central sun away from the plane of the terrestrial equator? At what period of the Mazzarothic cycle does the inclination occur, and when may we expect it to be tilted back into its normal and proper position? Do the changes occur gradually or suddenly? Has the inclination anything to do with what is called the fall of man and his inclination to be erratic and evil? Have the variation of the seasons, and the constant and fierce elemental strife, storm, and violence arising therefrom, any relation to similar conditions in the world of mankind?"

The ecliptic in the physical heavens is the path of the visible sun; that path, determined by the plane of the orbit of the central sun, is oblique to the equator $23\frac{1}{2}^{\circ}$ at the present time. We speak simply of the obliquity of the ecliptic. The ecliptic changes in obliquity as related to the equator; in time, it may possess all degree of obliquity; sometimes it is at right angles to the equator; and again coincidental with it.

Every change of the ecliptic in relation to the equator denotes some change in the relation of the path of the divine Sun to humanity. We are nearing the time when the ecliptic and equator will be coincidental; that is, the solar and lunar systems will become one, typical of the biunity of the coming perfect manhood, which will comprise the solar annulus. There is to occur in humanity the complete conjunction of the Fatherhood and Motherhood of Deity, the Sun and Moon of humanity; near the time of the occurrence of that conjunction, the ecliptic will resume its coincidental position with the equator.

The unity of the solar and lunar systems will mark the time of the ushering in of the divine kingdom in earth. When the ecliptic and equator become coincidental, an annulus of light will appear in the physical heavens, and there will be universal day for thousands of years. This is the Golden Age of both the physical and anthropotic worlds. The change in obliquity of the ecliptic is both gradual and sudden—that is, there is a slow

movement of the ecliptic on the solstitial colure all the time; but the times come when there are sudden movements covering several degrees. The next jump will be about $23\frac{1}{2}^{\circ}$.

As the dropping of the ecliptic back to a position coincidental with the equator is analogous to the perfection of humanity, or a portion of it, and the manifestation of the divine Light throughout the world, it follows that the departure of the ecliptic from the equatorial plane, marks the fall of man, and the production of night in the world, the type of mental darkness. The movement of the ecliptic on the colure marks a cycle of given length, during which a number of sudden changes in the obliquity of the ecliptic occur, together with tilts of the poles of the earth.

We can conceive that when the ecliptic is at right angles with the equator, the path of the sun being over the poles, the conditions in the physical world must indeed be rigorous, and human life reduced to the minimum of manifestation or number of members of the human race. The past dispensation has been conducive to proliferation in humanity. There are great climaxes in the cycle, in which both the physical cosmos and the human world reach perfection. And there are crises and cataclysms, storms and upheavals, sinking of continents and the making of seas.

That many of such changes are sudden is proven by the fact that the now extinct mammoths which are unearthed in the frigid regions, give evidence of having been killed in catastrophe while feeding. Before the great catastrophe which buried the mammoths in tombs of ice, the frigid portions of Siberia were undoubtedly tropical. Every change in the physical cosmos, every great cataclysm, flood, and earthquake, is indicative of a corresponding change in the human world.

Truth and Natural Symbols.

In proportion as a man's life comes into union with truth, his thoughts approach to a parallelism with the currents of natural laws, so that he easily expresses his meaning by natural symbols, or uses the ecstatic or poetic speech.—EMERSON.

DRAINAGE OF THE EVERGLADES.

Evidences that the Proposed Work Endangers the Best Interests of Florida.

EDITOR TIMES-UNION:—This long-mooted subject has lately received new impetus from Governor Broward's active interest in it; but the discussion is altogether too much one-sided. Many a man who has looked upon, or read of that wonderful morass of muck and decaying vegetation, has at once set his envious imagination at work to conjure up what cane, cabbages, and beans it would produce, if brought into cultivation.

Not because there is any great scarcity of these things and the people are hungry, for often there is such plethora that fruit and vegetables are dumped into the harbors to enable the dealers to maintain prices, which do not as a rule yield enough profits to enrich the railroads and commission men, without at the same time impoverishing the producers; but with an inordinate desire, born seemingly of unrequited toil, the farmer always wants more land to grow more cabbages, to enrich more railroads, to lay more tracks to reach more farmers to grow more cabbages to enrich more railroads, etc., in a never-ceasing grind, involving all mankind into the relentless struggle for the dollar, until there seems to be no incentive but greed, no god but gold; and with this Midas infatuation there is no place too sacred, or beauty too fascinating, to escape the vandalism of avarice. Already our forests have been denuded until equable seasons and salubrious climes, so the scientists tell us, have been changed to periods of severe drouths and violent floods, of extremes of heat and of cold.

Sacrifices to Moloch.

There is no scenery too charming, no curiosity too rare, but it must be sacrificed to the Moloch of money. Already the Niagara has been penstocked for electric power until the gorge begins to look like a titanic boiler-shop; and we may hear at any time that some enterprising Yankee is harnessing the geysers of Yosemite to run dynamos for the Northwest. The Adirondacks of New York and the giant Sequia trees of California are only preserved by the determined hand of law. And now the mystery of the Everglades, whose watery solitudes and tangled labyrinths are threaded only by the wily Seminole, are to be raped with the plow to render it too, a concubine, yielding offspring to the god of gold.

But let us count the cost before we begin—not the direct cost of drainage and of subduing the tangled growth and grass roots to the domination of the plow—but the indirect and incidental cost in losses, damages, and inconveniences in possible climatic changes, in health, and in pure water supply, etc. I am not personally acquainted with the conditions obtaining in the Everglades, but we read in descriptions that there is no malaria and no mosquitos there. Would it likely remain so if these decaying wastes were uncovered to the direct action of the sun, by the lowering of the water level? I think not. We have every reason to believe that the present health-invigorating atmosphere would soon be festering with disease and pestiferous insects, to endure at least until every foot of the land was brought into cultivation.

The Frost Line.

For the last twelve years the writer has resided at a point located sixteen miles south of Ft. Myers; and notwithstanding the fact that the real estate men of that place have labored most assiduously to convince the public that the frost line did not reach Lee County, every winter I have been here the tender vegetables, and sometimes young orange trees, have been killed by frost. But I have observed that when the icy winds have blown from the northwest, until freezing, they generally veered to the northeast, and coming over the northern arm of the Glades, the frost was soon taken out of them. The waters of the Everglades, welling up in great springs, as they must do from down deep in the earth, undoubtedly exert a great thermal influence on the atmosphere passing over that region. But drain all this water away, and I think there will need be no further discussion as to the location of the frost line in Florida, for it will then be found dawdling about Cape Sable.

And again, there are hundreds of artesian wells being bored in South Florida, containing a bounteous supply of most excellent water; and while no man may know for a certainty what is the source of the underground reservoirs tapped by these wells, the lowering of the water level of the Glades might show that they are connected with the same water supply as the Everglades, and thereafter not only present wells, but the thousands sunk hereafter, would have to be pumped at a great aggregate expenditure of thousands of dollars by the people of Florida.

May Effect Rainfall.

Nor is it impossible that the drainage of so great an area of water surface may not seriously effect the rainfall of south-

ern Florida, which, although it seems excessive during the rainy season, it is not any too much for our sandy soil; and any serious drouth during the hot summer months would destroy the citrus orchards of this region, irrigation not being practical in the deep sandy subsoils, large streams being swallowed up in a flow of a few feet, during the dry season.

And lastly, but not the least of the calamities impending, our State solons are contemplating (right in the face of all of the opportunities for graft, for oppression of the people and for robbery that we observe to be common in like transactions elsewhere, and in our own experience with railroads in the State), the letting of the job to a company, to a heartless and soulless corporation, giving them the lion's share of the land and timber—because, forsooth, they can do it cheaper than the State. I venture the prediction that should the job cost the State ten times what it will cost the company, the land would yet be cheaper to the people than if obtained from the corporation.

In view of all, or any of these misfortunes befalling us in carrying out this enterprise, will it not be wise to consider well before it is undertaken? And, meanwhile, as a large part of the people's revenue is derived from winter tourists coming here for health and amusement, I will suggest that that income may be enhanced by opening up the Glades to their exploration, lay bare its mystery, which is almost as great as Darkest Africa. Hotels and sanitariums on some of the beautiful islands dotting its surface might prove unusually attractive for a winter's sojourn for those in search of health and the milder sports of fishing and bird-shooting, as there they would be free from insect pests—which cannot be said of all the coast resorts.—J. S. SARGENT, Estero, Fla., in *Florida Times-Union*, June 30, 1905.

A VISION OF TODAY.

Poverty, Degeneracy, and Crime Seen Through the Dollars in the Plate in Church.

I passed the plate in church. There was a little silver; but the crisp bank notes heaped themselves up high before me;

And ever as the pile grew the plate became warmer and warmer, until it fairly burned my fingers, and a smell of scorching flesh rose from it, and I perceived that some of the notes were beginning to smolder and curl, half-browned at the edges.

And then I saw through the smoke into the very substance of the money, and beheld what it really was:

I saw the stolen earnings of the poor, the wide margin of wages pared down to starvation;

I saw the underpaid factory girl eking out her living on the street, and the overworked child, and the suicide of the discharged miner;

I saw poisonous gases from the great

manufactories spreading disease and death; I saw despair and drudgery filling the dram-shop;

I saw rents screwed out from brother men for permission to live on God's land;

I saw men shut out from the bosom of the earth and begging for the poor privilege to work in vain, and becoming tramps and paupers and drunkards and lunatics, and crowding into almshouses, insane asylums, and prisons;

I saw ignorance and vice and crime growing rank in stifling, filthy slums;

I saw usury spring from usury, itself again born of unjust monopoly and purchased laws and legalized violence;

I saw shoddy cloth and adulterated food and lying goods of all kinds, cheapening men and women and vulgarizing the world;

I saw hideousness extending itself from coal-mine and foundry over forest and river and field;

I saw money grabbed from fellow-grabbers, and swindled from fellow-swindlers, and underneath them the workman forever spinning it out of his vitals;

I saw the laboring world, thin and pale and bent and careworn and driven, pouring out this tribute from its toil and sweat into the laps of the richly dressed men and women in the pews, who only glance at them to shrink from them in disgust;

I saw the gifts of the wealthy and well-to-do given grudgingly from hoards so great that they could not be missed, as a bribe from superstition to a dishonest judge in the expectation of escaping hell.

I saw all this, and the plate burned my fingers so that I had to hold it first in one hand and then in the other; and I was glad when the person in his official robes took the smoking pile from me and, turning about, lifted it up and laid it on the altar.

It was an old-time altar indeed; for it bore a burnt offering of flesh and blood—a sweet savor unto the Moloch whom these people worship with their daily round of human sacrifices.

The shambles are in the temples as of yore, and the tables of the money-changers waiting to be overturned.—ERNEST CROSBY.

THE WEEKLY NEWS-DIGEST.

Embracing Important Events of the World and National and Local News.

Important Foreign News.

For the past week or more a semblance of civil war has been in progress at Odessa, Russia. One or two battleships, with torpedo boats, mutinied and declared war against the Russian navy, and threatened to bombard the city of Odessa. At the same time, mobs in Odessa created trouble,

ADVERTISING COLUMNS.

The Policy of THE FLAMING SWORD regarding advertising matter is that nothing objectionable to the enlightened reader will be inserted. Our aim is to publish advertisements of such parties only as we believe to be honest and reliable. In answering advertisers please state that their advertisements were seen in THE FLAMING SWORD.

ADVERTISING RATES:

| Space. | 1 wk. | 4 wks. | 3 mos. | 6 mos. | 1 yr. |
|---------|--------|---------|---------|---------|---------|
| 1/2 in. | \$.30 | \$ 1.00 | \$ 2.50 | \$ 4.00 | \$ 7.50 |
| 1 in. | .50 | 2.00 | 5.00 | 8.00 | 15.00 |
| 2 in. | 1.00 | 4.00 | 10.00 | 15.00 | 30.00 |
| 3 in. | 1.50 | 6.00 | 15.00 | 20.00 | 40.00 |
| 5 in. | 2.50 | 9.00 | 20.00 | 30.00 | 50.00 |
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The Ft. Myers Press

Fort Myers, Lee Co., Fla.

The official paper of Lee Co. and the Town of Fort Myers. Established in 1884.

PUBLISHED WEEKLY.

Readers of THE FLAMING SWORD may be interested to know that the Press contains regular articles by Prof. Morrow (as "Veritas") on the progress of Estero and The Koreshan Unity.

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looting stores, and even the custom house and other public institutions. To quell the uprising the Czar ordered the Black Sea fleet to Odessa; in the meantime, the rebel ships left Odessa for the coast of Roumania. According to late reports one of the mutinied vessels, the Kniaz Potemkine, was sunk near Theodosia, and quiet has been restored in the city of Odessa.

Plenipotentiaries have been named by both Russia and Japan. Ambassador Muravieff and Baron Rosen will represent Russia, and Baron Komura, minister of negotiation affairs, and Kogoro Takahira, minister to the United States, will represent Japan at the Washington conference.

A few engagements are reported between the Russian and Japanese forces in Manchuria, but there has been no heavy fighting there lately. It is said that General Linevitch and Field Marshal Oyama are arranging an armistice.

Sailors at Cronstadt, Russian navy yard, are reported in mutiny, and the port is closed. The conditions throughout the empire are such as to cause fear that a general revolution is probable.

Sweden makes warlike preparations, and the newspapers are speculating as to what is in store for independent Norway.

Happenings In America.

Chief-engineer Wallace, of the Isthmian canal commission, resigns his position, in which he was paid \$35,000 a year, to accept a position with a great corporation at \$60,000. President Roosevelt charges unfair treatment of the Government, and Secretary Taft calls it desertion. Hon. O. B. Stevens has been appointed to succeed Wallace.

The Hon. John Hay, secretary of state, passes away at his home, "The Fells," on the shore of Lake Sunapee, near Newbury, N. H.; and the nation and the world mourns the loss of perhaps the greatest modern diplomat.

The federal grand jury, sitting at Chicago, votes eighteen indictments against beef packers, charging the trust with conspiracy to monopolize trade and receiving and granting rebates.

Rockefeller gives \$10,000,000 to American colleges and schools; the announcement of the gift is made by the general board of education.

Hon. Elihu Root, formerly secretary of war, is appointed to succeed the late Hon. John Hay, as secretary of state.

Successful test of the Knabenshue airship is said to have been made at Toledo, Ohio, last week.

Great cloud burst causes the death of several hundred persons at Guanaguato, Mexico.

A fatal tornado passes over Nacona, Texas; 15 persons are reported killed.

...NAMES AND ADDRESSES...

Friends in the following cities and towns may make Koreshan acquaintances, and obtain literature and information as to meetings, by addressing or calling on our representatives:

BALTIMORE, MD.—Mr. Henry N. Rahn, No. 534 E North Avenue.
BEAVER FALLS, PA.—Mr. A. L. McDonald, 1305 Fourth Avenue.
CHICAGO, ILL.—Mrs. A. M. Miller, Cor. 60 st. and Rhodes Ave. Phone 4862 Wentworth.
OTTUMWA IA.—Mr. Madison Warder.
FLORENCE, NEB.—Prof. O. F. L'Amoreaux.
KINGSTON, TEX.—Mr. N. C. Murray.
LIVERPOOL, ENG.—Mr. W. H. Chapman, Eberle Street, Vegetarian Restaurant.
ENON, O.—Mr. C. D. Shellabarger.
NEW YORK, N. Y.—Mr. P. W. Campbell, 176 W 89th St.
SAN BERNARDINO, CAL.—Mr. John M. Lane.
SAN FRANCISCO, CAL.—Mrs. N. C. Critcher, 1309 Hayes Street.
SHIPPENSBURG, PA.—Mr. Frank H. Smith.
OGDEN, UTAH.—G. A. Muller.

The Billboard

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Advance news concerning things theatrical in all fields, viz: Dramatic, Vaudeville, Musical, Minstrel, Operatic and Burlesque.

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List of —*—

Koreshan Publications

The books and pamphlets of the Koreshan System are designed to present the fundamental principles of creation. They contain brief expositions of Koreshan Universology, which is unique in its interpretation of the laws, phenomena, forms, and relations of Being and Existence, and in the scientific revelation of the character of God and man and their relations.

The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

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BOOK II.—*The Logos or Word-Book.* By Lucie Page Borden. In preparation. This and other works to be issued as rapidly as our work will permit. Price and style uniform with Book I.

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5 cts. each.—*Judgment* (A discussion of the sex question); *The Koreshan Unity* (containing information concerning membership in the Koreshan orders), by KORESH. *Scientific Experiments on Lake Michigan*, by Prof. U. G. Morrow.

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Books and Periodicals.

Review of Important Publications Received by the Editor of The Flaming Sword.

Review of Reviews.—The great world-movements of a month are all reviewed in an able manner by the editor in his department of "The Progress of the World." The subjects of war and revolution occupy considerable space. Admirable Togo's great victory is discussed at length—his methods and the surprising results. The separation of Norway from Sweden is also a subject of review and discussion; revolution in Russia and elsewhere. The illustrated sketch of John Paul Jones is of special interest. And "For the Conquest of the Pole," gives the history of Arctic exploration, and sums up Peary's chances for reaching the North Pole. All the departments of the July number are up to the usual standard.

Mind.—Perhaps the most interesting feature of the July number is "The Religions of the East," by Sarat C. Rudra, E. M. It is an article giving a bird's-eye view of Orientalism. This article is followed by a discussion of the subject of the Dawn of Perennial Youth, which merely touches upon the probability that men may soon be enabled to prolong the natural life. "Notes from My Mental Observatory" is from the pen of a good writer; also "Universal Motherhood." Uplands Farm Alliance, Oscawana-on-Hudson, N. Y.

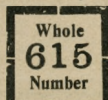
The Country Calendar.—This is a new magazine devoted to all out-door attractions of every character. It is not a sporting paper, but something distinctive and unique. Nothing just like it has ever appeared before. It is handsomely illustrated, and its departments are numerous. The July number is very attractive and interesting, and makes one feel more able to enjoy the out-door treasures that America affords. Review of Reviews Company, 13 Astor Place, New York City.

The Arena.—The July Arena contains the first of a series of papers on the Economic Struggle in Colorado, by Hon. J. Warner Mills, an eminent legal authority. The articles of this number, both special and general, are good, including the editor's departments, all of which with current cartoons make up a strong number of this publication. 25 cents per copy. Albert Brandt, publisher, Boston, Mass.

Student's Journal.—The usual amount of Graham's shorthand is printed in the July number; also much general reading matter along scientific and literary lines. The Department of Rhetoric, conducted by Dr. Sprague, is of value to all progressive students. \$1.00 a year. 1135 Broadway, New York City.

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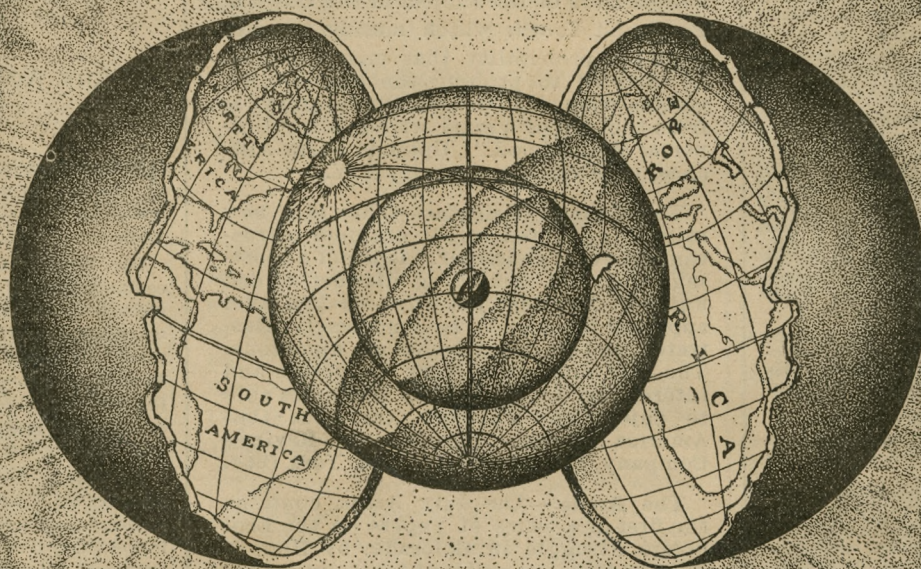
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VOLUME XIX.

ESTERO, FLA., JULY 18, 1905.

NUMBER 6.



THE CELLULAR COSMOGONY

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